

# Parivraja Yoga

by Shyamasundara Dasa  
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## Introduction

In this essay we shall discuss the nature of Parivraja yoga as well as take up the chart of Bhaktisiddhanta and Srila Prabhupada as examples.

Some time ago Candra Prabhu asked the following question:

“In your opinion, is it necessary for one to have a Parivraja yoga in order to take Sannyasa? Also, what are the technical aspects of one’s birth chart that determine the yoga?”

I shall now try to answer these questions. For the first question I would answer that Parivraja yoga becomes important in reverse proportion to the age of the Sannyasa candidate. The younger the Sannyasi the more important that it exist, the older the Sannyasa candidate the less important. For example Srila Prabhupada didn’t have any classical examples of Sannyasa yoga nor did the devotee who took Sannyasa with him. Prabhupada was about 60 when he took Sannyasa and his God-brother Muni Maharaja was in his 90s! However Bhaktisiddhanta Sarasvati Thakura had a classical example of Sannyasa yoga and as we all know he was a naisthika brahmachari who performed great tapasya and took formal Sannyasa rather early in life and successfully fulfilled his vows with honor.

Parivraja yoga then is more important to check into for those men who wish to take Sannyasa instead of becoming Grhasthas. In many sampradayas, Vaisnava as well as mayavadi and Saiva they install bala-sannyasis into the heads of mathas and pithas. That is, they choose boys as young as 8-10 and give them Sannyasa. They become the junior swami of the matha and are trained up by the senior swami to do all duties. This is especially found with the Madhvas and Sankarites. For example at Pejvara Matha, one of the 8 mathas established by Madhvacarya, they have the senior swami Visvesvara Tirtha Swami, commonly called Pejvara Swami. He was made a swami at a young age. As he was getting older they chose a young boy to take his place (not by astrology). He was called junior Pejvara Swami. He was later expelled from the matha under mysterious circumstances, presumably because he went across the water to preach. Often there will be a retired swami above the senior swami so that you have three generations of swamis at one matha. For the most part the bala-sannyasis are chosen according to their horoscopes which should indicate that they will have a future of renunciation with no yoga-bhanga. The horoscope is a necessity in such cases because the boys are often pre-pubescent and there can be no other way to understand their future sexual tendencies.

However even for older boys and young men checking the horoscope should be strongly recommended as we have seen from numerous cases of falldown. Even Lord Caitanya was warned by Sarvabhauma Bhattacharya that He had to be extra careful because he was a young and attractive man.

Utilizing the chart as one measure to ensure the stability of the Sannyasa candidate would be a boon in ISKCON as the number of scandals in the Sannyasa ashram can only be matched by the ones in the Grhastha asrama, simply because there are more Grhasthas. Of course the matching of horoscopes in the Grhastha asrama is another use of astrology. This will lead to proper arranged marriages as opposed to 'deranged' marriages as has been common in ISKCON.

Some think that astrology has no value in choosing Sannyasa candidates. Let me relate a true story. Once in the early 80's in Vrndavana my godbrother Mahakrama approached me and asked my advice. He was on the list to take Sannyasa and he had some doubts and asked me if he should take to the renounced order of life. I thought about the question and replied that it would be a mistake. Externally he was a tall and handsome young man plus there were several lines on his palm that indicated severe tests. Tests that he would probably fail; few of us are on the level of Haridasa Thakura. He thanked me for my advice. I saw him later and he told me that he was going to take Sannyasa anyway. He had spoken to his Sannyasa guru and told him what I had said, his Sannyasa guru told him that since he was a devotee he was immune to astrology and all such stuff. I shrugged my shoulders and shook my head and went off. Mahakrama became Mahakrama Swami, a few years later he fell down with a girl, got her pregnant, left the movement and is now actively working against the movement in anti-cult organizations and is involved in the Murphy vs. ISKCON of Boston case (correct me if I got these details wrong.) So much for being immune to astrology and palmistry. As I pointed out in my essay to the GBC, astrology is acausal-it doesn't cause anything; so you can't be immune to it because it doesn't do anything. Astrology is a language which describes all types of phenomena in both the mundane and divine realm. Much like English can describe some sleazy street walker or the damsels of Vrndavana. It doesn't cause them to be the way they are.

## Parameters of Parivrajayoga

The second question involves a description of the parameters of Parivraja yoga. There are few classical books that deal with this subject, the only one I can think of readily is Brhat Jataka of Varaha Mihira (and Kalyana Varma's Saravali). In chapter 15, probably the shortest chapter, only four verses, he gives the essence of Parivraja yoga.

1-Four or more powerful planets should reside in one house. The nature of the Parivraja yoga will be determined by the nature of the strongest planet involved in the yoga. That is, to what sect the man will be is supposedly determined by the planet involved, but this could also be interpreted in the case of Vaisnavas as which avatara the sannyasi is most attached to. If the yoga causing planets are defeated in planetary war he will fall from Sannyasa.

2-If the planets involved in Parivraja yoga are combust by the Sun (too close to the burning rays of the Sun and thus obscured) then the person will not take Sannyasa but greatly worship Sannyasis instead. If the yoga karaka of the Parivraja yoga and other defeated planets are aspected by other planets he makes application for taking Sannyasa but doesn't become one.

3-This is a bit of a roundabout combination. Consider the lord of the sign the Moon is in. Call this planet X. X should not be aspected by any planets. X should aspect Saturn. Or if X is weak and aspected by Saturn. Or if the Moon is in the Drekkana of Saturn and occupies the navamsa of Saturn or Mars and is aspected by Saturn. Then the person gets Sannyasa diksa. (However we should still consider combustion and graha-yuddha as mentioned in previous verses.)

4-If Jupiter, the Moon and lagna lord are aspected by Saturn. And Saturn occupies the 9th unaspected by any planet he gets Sannyasa diksa.

These are only some combinations indicating Sannyasa. Saturn is a major player for Sannyasa and gives detachment-vairagya and tapasya-austerity. Saturn should positively aspect the Moon thus cooling the emotions and giving emotional detachment. Saturn aspecting the lagna gives self-control and discipline. Saturn associated with Guru hones the philosophical insights.

One can not just apply some formula but must look at the chart after a lot of experience with astrology. There are many subtleties and intuition is involved. In other words you should not just jump into doing Sannyasa charts especially when it is such a serious thing with great spiritual and social ramifications.

## **Bhaktisiddhanta's Chart**

Let us look at the chart of HDG 1008 Srila Bhaktisiddhanta Goswami Thakura. Born Feb 6, 1874 at 3:40 PM LMT, at Puri.

Planetary Situation. (Information from Rupa-vilasa who read it to me over the phone. In the Gaudiya Matha biography it specifically states that he had Cancer rising, but with the time that was given this came out to the last degree of Gemini. However since Bhaktisiddhanta was well versed in Jyotisa he was more than capable of erecting his own horoscope.

Therefore if he said that his lagna was Cancer then that must be the case and that is what I have shown. I don't want to speculate. The adjustment in time was about five minutes which is very small.)

♂ 05°46'	♌ 17°09'			♃ 4°		♃	♃
	Rasi		Lg 01°12'		Navamsa		♀
☉ 25°27' ♀ 27°35' ♃ 21°17' ♃ 14°29'							☉ ♂
		♃ 17°09'	♃ 19°55' ♃ 09°01'				♀ ♌

In this chart we see that there are four planets conjoined in one house. Namely Sun, Venus, Mercury, and Saturn are conjoined in the 7th in Capricorn. Though Mercury and Venus are very close to the Sun, for all intents and purposes they are not considered combust because they always reside by the Sun. Anyway the yoga is not dependent on them because the yoga causing planet in this case is Saturn who is the strongest planet being in his own sign and having directional strength being in the seventh house. He is also the main karaka for Sannyasa. He also tames the passions of Venus. Still having so many planets in the 7th, the house of marriage could be troublesome. But Jupiter as the 9th lord (dharma) is conjoined the ruler of the chart Moon, and he also aspects Mars the raja yoga karaka in the 9th as well as aspecting all the planets in the 7th. Saturn also aspects the lagna.

Thus the chart is having the cleansing affect of both Jupiter and Saturn. Saturn giving tapasya and Jupiter making sure that it stays on track. It is really quite a remarkable chart.

The chart is dominated by Saturn and Jupiter. Saturn is conjoined three other planets in a Saturnian sign, plus he aspects the ascendant and Mars. Jupiter aspects the four planets in Capricorn, plus aspecting Mars who is in a Jupiterian sign and Jupiter is also conjoined the lagna lord who is also the Moon. Thus Jupiter influences six planets (including Moon) plus the lagna and Saturn influences four planets plus lagna.

The Sannyasa yoga in the 7th is powerful, but what made him such a world preacher is the position of Jupiter. Jupiter as already mentioned aspects the 4 planets in Capricorn adding his blessing to Sannyasa but his yoga with the Moon and Mars involving the 3rd and 9th house is spectacular. This combination places Mars the raja yoga karaka in the best of houses, the 9th, ruled by Jupiter. Jupiter the best of benefics and ruler of the 9th is conjoined Moon causing many yogas in itself including Gajakesari yoga. But the mutual

aspects of these three planets include the lords of the 1, 5, 6, 9, and 10. Moon with Jupiter in Virgo, no wonder he was a walking encyclopedia. Add Mars to the mix and Moon Jupiter in the 3rd and we have the fearless Simha Guru.

Also note that six planets are in earth signs, 4 of them in Capricorn, 2 in Virgo. So Bhaktisiddhanta was very practical. Capricorn gave him immense integrity, dedication, determination, austerity and organizational ability. Virgo shows us why he was such a prolific author and publisher. These are very practical preaching and propaganda tools. Virgo also makes our Simha Guru rather self-effacing and strict as does Capricorn.

### Prabhupada's Chart

Let us now look at HDG 1008 A.C. Bhaktivedanta Swami Srila Prabhupada's chart. Born Sept 1, 1896, at 4:00 PM, LMT, Calcutta.

		♂ 16♌57 ☾ 28♏06			♀ 4 ♋ 8		♂
♌ 02♌07	Rasi			Navamsa			
Lg 07♋48			♂ 02♌01 ♀ 02♌07 ♁ 17♌00			♀	
		♋ 21♏47	♀ 01♐47 ♀ 11♐07			♌	♁ ☾

Though this chart doesn't have Parivraja yoga we can see that it indicates unhappy married life as 7th lord Moon is with Mars a malefic, Rahu is in 2nd Kutumbhasthana or house of family, and in navamsa 6th lord Sun is in 7th and 1st and 7th lords Guru and Budha are conjoined Sani and Ketu, also Mars aspects the 7th. Exaltation of Moon 7th lord and Sani 1st Lord in rasi, as well as Moon in 7th in amsa and Budha-Guru yoga in Amsa are the laksanas that indicate that Srila Prabhupada fulfilled his social obligation to his family and supported them until time for detachment came.

## Objections

Note that the 8th house, the worst house in the chart, has three planets in it. This is usually a troublesome combination as it destroys the signification of the planets in the house. Why is this? The 8th house is maraka-sthana, the house of death as well as chronic disease, all type of negative tendencies, sex organs, sexuality, materialism, making bad choices, etc. Definitely not a good place. It has its positive side as well-it represents life, regeneration, interest in occult studies, purification, ferreting out secrets, getting to the heart of a matter, etc. In any case the 8th is generally greatly feared. So much so that one astrologer in the movement has gone to the extent of changing Prabhupada's birth time just enough, from 4:00 PM to 3:30 PM, so that Capricorn is no longer the ascendant. This astrologer doesn't like Capricorn either. He writes:

“...First one should grasp these subjects very thoroughly before one attempts to predict sub-sub periods, or to read computerized printouts of the 15 varga charts. I have seen colleagues in this science who look to the dasamsa charts and the astakavarga readings before they even know the essence of interpreting a horoscope.

“For example, there was a dispute about the actual horoscope of the great spiritual master His Divine Grace A.C. Bhaktivedanta Swami Prabhupada. One chart had him with Capricorn rising, with exalted Saturn in the 10th and Jupiter in the 8th. Another chart had him with Sagittarius rising with Jupiter in the 9th. Now if one understands the most basic principles of astrology, one would know that it is more likely for a great saintly person to be born under the holy sign of Sagittarius with the lord of the ascendant (Jupiter) in the ninth house of religion, than for such a person to be born under the lower-class sign of Capricorn with the ascendant lord exalted in the tenth house (the house of artha or economic development). If one has no simple sense about such things, going into divisional charts and sub-sub periods will be pretty fruitless in my opinion. One has to know the ABCs of a science before graduating to the advanced class.”<sup>1</sup>

He has also written that:

“Jupiter and Venus in the 8th creates an asura yoga or a combination for a demonic personality.”<sup>2</sup>

Anyway we can see from these two quotes several things: He thinks that some signs are low class while others are high class, Capricorn being low and Sagittarius being high. That for a

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<sup>1</sup> Hopke, p. 222.

<sup>2</sup> Ibid., p. 157

spiritual person it is preferable to have the lagna lord in the ninth than exalted in the tenth because the 10th is for materialism. And that Jupiter in the 8th makes one an asura.

These are all pretty strong statements and have made him bold enough to change Prabhupada's time of birth even though Srila Prabhupada gave his time of birth as 4:00 PM. In addition, as Prabhupada was coming from a high class Vaisnava family such things are recorded. This is proved by the fact that his chart was done immediately after his birth and the prediction was made that Srila Prabhupada would open many temples and cross the sea (Lilamrita vol 1). Also in the Archives are copies of the charts that Srila Prabhupada had done in India. The time given by Srila Prabhupada to all the astrologers was 4:00 PM. There is also a letter in which Prabhupada gives his time as 4:00 PM, this can be found on Folio. If someone on this forum has Folio could they please inform me the exact reference? It would thus seem that Srila Prabhupada was set on his time of birth being 4:00 PM not 3:30 PM. One of Srila Prabhupada's main teachings that he tried to pound into our heads was "don't speculate." Yet here we have an egregious case of speculation compounded with rejecting Srila Prabhupada's own statements regarding his birth time.

It should also be noted that in 1980 when I was in India, my GBC at the time Adikesava Swami (co-GBC of the BI) told me that HH Satsvarupa Swami wanted to do something relating to Srila Prabhupada's horoscope for the Lilamrita. He requested me on behalf of Satsvarupa Swami to delineate Srila Prabhupada's chart and that he would put it into literary form. Satsvarupa Swami provided me with the following birth details for Srila Prabhupada: Born September 1, 1896 at 4:00 PM (local mean time) Calcutta, India.

I did my best to fulfill my obligation and did a write up of the chart and sent it to Adikesava Swami who forwarded it to Satsvarupa Swami. Some time later Satsvarupa Swami sent me a copy of what he had written based on my material and wanted me to check it to make sure that it was still accurate. I did as requested and sent it back. A few months later I found out that Satsvarupa Swami decided not to include Srila Prabhupada's horoscope in the Lilamrita, just oblique references to it. I was a little surprised (and I confess, hurt) by this change. I wrote asking why? He responded by saying that when the manuscript was sent to Los Angeles for production two "astrologers" namely Nalini Kanta and Srikara came to know about the astrological contents. On examining what I had done they declared that I was totally wrong, Prabhupada couldn't have a Capricorn lagna. It must be a Sagittarius lagna they claimed and demanded that it be changed. Satsvarupa Maharaja explained that he was no astrologer and could not defend what I had wrote so he decided that in order to avoid controversy he would not publish the chart at all.

Now it must be remembered that this was in 1980. Nalini Kanta Prabhu had been studying astrology since about 1977 +/- 1 year, so he had maybe been studying 3 years. Also he (and Srikara) were self-taught with no astrology guru, no nothing. Today after 18 years of study with some of the most profound scholars of astrology in India (5 years in India) I would have to force myself not to laugh at the pronouncements of such "wet behind the ears" "green" astrologers. Yet such "green" astrologers considering themselves to be greatly learned and to have navigated over the ocean of astrological knowledge had decided that

Srila Prabhupada was wrong about his birth time and changed it just enough, 30 minutes, so that the very last degree of Sagittarius would be rising.

The objection may be raised that some other astrologers also got Sagittarius rising for Srila Prabhupada. We should therefore accept this.

To answer this objection we must examine the evidence, that being the charts that Srila Prabhupada had done, or were done for him. I have, in my possession, courtesy of HH Tamala Krsna Goswami, copies of all charts (plus several documents) that Srila Prabhupada had done for him in the last years of his pastimes with us (copies can be had from Archives). These consist of several documents as follows:

- 1) Correspondence between Abhirama Dasa and TKG in regards to Prabhupada's chart done by Pandit Ojha, dated Aug. 10, 1977.
- 2) Medical observation by an unknown (to me) physician, undated.
- 3) Chart by an unknown astrologer, undated.
- 4) Chart by Bengali astrologer Sri Daivajna, on behalf of Patita Pavana Dasa, dated March 18, 1977.
- 5) Chart by South Indian astrologer Arkasomayaji in a letter to Surabhi Swami in Bombay, dated Aug 18, 1977.
- 6) Chart 1, by North Indian astrologer Pandit Ojha, undated (but see 1 above).
- 7) Chart 2, by Pandit Ojha, dated Oct 4th, 1977.

On inspection these documents reveal the following:

#1 In this letter from Abhirama Prabhu to TKG, Abhirama says, "I visited the astrologer [Ojha] and inquired about Srila Prabhupada's horoscope if it were calculated at 4:30 or 5:00. He calculated that it would remain the same between the hours of 4:00 and 5:00."

That means that it could only remain Makara lagna, that is Capricorn lagna. This also seems to imply that Srila Prabhupada was wondering if there were any changes had his birth been later than 4:00 PM. He did not inquire about it being before 4:00 PM.

#2 Has no astrological information in it.

#3 Very incomplete calculations. No chart is drawn up. No time of day given. We don't know what the lagna was. He predicts that Prabhupada will live "up to 85th year." Clearly off by four years.



#4 Sri Daivajna's chart is a little hard to read because there is a big logo in the middle of the page which he has written over. It is only 2 pages long, each page sparsely filled. It is full of flattering praise that these type of astrologers give. What type is that? His office is at "M.P. Jewelers & Co". In this chart it only gives the date of birth but no time of birth. Strangely this astrologer gets Scorpio as the lagna which would have meant a birth time of about 1:30 PM. Clearly very wrong. He concludes his reading by saying: "He will be fully cured from the present ailments by May 1977 and will survive up to 91 years of his age. He should get Indra Nilam, 6-6.5 ratis. [Blue sapphire about 6-6.5 carats; a rati is almost a carat.]" He was off by 10 years.

#5 This is the chart that Nalini Kanta and the Sagittarius faction are talking about and make such a big deal about. Arkasomayaji is a gentleman and his letter is very kind and caring. He is not a professional astrologer who sits in jewelry stores pushing gems at the customers that they don't need. He clearly gives the birth data as "1-9-1896 at 4 pm at Calcutta." What is strange is that even though he got the correct birth time he writes "Lagnam=8-29-14 verging on Makara." 8-29-14 means 8 signs passed, and 29 degrees, 14 minutes of the next sign, namely Sagittarius. However it is mathematically impossible to get Sagittarius for the birth time given. To get Sagittarius you have to change the birth time by 30 minutes like Nalini Kanta did.

In the body of the text (it is a two page letter) he praises Prabhupada calling him avatara-purusa, jivanmukta, etc. All very nice if only his mathematical and predictive ability were as good as his praising ability. He predicts: "I see clearly and assert that the native shall be able to overcome this illness, by his strength of spirituality and shall have the opportunity of fulfilling his spiritual errand living up to 19-1-1984, i.e. the beginning of Sukra-Kuja, who are marakas (death inflicting). [This is wrong even by his own calculation, it should be Sukra-Sukra.]

So Swamiji [Surabhi], we have nothing to worry regarding the health of His Divine Grace, who has taken this mortal coil only for a Divine mission."

Unfortunately he was wrong and Srila Prabhupada passed away on Nov 14, 1977, six years before Arkasomayaji predicted. It should be noted that at the time of birth it is a little (very) hard to predict longevity because of so many factors. But when someone is very old and you begin to scan the transits and mahadasas for marakas, you should be able to be at least more accurate than 6 years off.

#6 By Ojha. I am not sure if Prabhupada requested this chart or some devotee asked him. It is six pages long. He has the correct birth data as did Arkasomayaji but he got the lagna correct at about 7 degrees Capricorn 18 minutes. In this chart (page III) he goes through Prabhupada's life with brief descriptions such as: "[Mostly Rahu period] Youth till 22-good education, good father situation, sometime no mental peace." Age 22-38 (Guru mahadasa) "Great increase in spiritual activity-benefit from Brahmins and sannyasis-ill health of wife during that period at sometime" 38-57 mahadasa of Saturn "great interest in philosophy-

writing ability and activity increase-sometimes secluded-at that period rise of life due to contact with saints.” 58 years (57-5-29) Budha mahadasa starts-very convincing way of talking-it is connected with Venus-at that time there is rise until top of career-foreign travel auspicious. 65th year-ill health occurs, extrasensory perception develops. 1961-ill health for family or himself. 1968-ill health, intuition develops.” It goes on but you get the idea.

He says in regard to Prabhupada’s situation at that time: “Sept-Oct 1977 do not appear very auspicious period. This period will last until 28 February 1978.” “If Prabhupada can live past this period till he hits his Venus he could live until 100.” Along with other recommendations for demigod worship “from tantra sastras” he writes (in quotes): “Blue sapphire is recommended.” It is on the basis of this recommendation that TKG had contacted Hrsikesananda and other devotees to get a Blue sapphire. By the gem theory of remedial measure you get a jewel to match your lagna lord. Blue sapphire is for Saturn, Lord of Capricorn, not Lord of Sagittarius. Had it been Sagittarius rising he would have recommended Yellow sapphire. Saturn is deadly transiting the 8th house from lagna, not the 9th.

#7 This is very detailed chart by Ojha. This includes Natal chart, Prasna and Yearly chart (Varsha Phala) and it is by far the most comprehensive of all the charts put together. It would appear from #1 that Srila Prabhupada requested this done as he have intermediaries contact Ojha on his behalf while the other astrologers were contacted by other devotees on their own impetus, not at Srila Prabhupada’s behest. This is why Ojha has done two charts #6 and #7. This is a long chart and I will not quote much of it. I think that most of it is on Folio. One thing that can be said is that Ojha was not enthusiastic of Prabhupada recovering. On page 4 he says: “The negative effect continues throughout Oct 77, Nov 77 and from 1st Dec. Saturn becomes almost stationary and becomes more malefic...The patient may not recover...Hospitalization and ill health intensify...We have noticed that the periods are negative till March/April 1978 and the main trouble is due to Sani [Saturn transiting the 8th from Capricorn lagna]...Hospitalization and travels indicated.”

It would seem that of all the astrologers he was most accurate. Prabhupada did in fact leave his body in November 1977. Though he didn’t specify the exact day or month, the range was near enough and certainly much more realistic than the others. He was being practical and not just writing letters of praise.

Conclusion:

It was because of all the factors that I rejected Arkasomayaji, no matter how much he praised, and accepted Ojha as being more accurate. The lagna used by Ojha was Makara.

## Objection Based on the Moon

The main astrologer that was consulted i.e. Ojha had Prabhupada’s chart with Capricorn rising. And Prabhupada accepted this. How can this be?

Nalini Kanta has stated that Prabhupada was mistaken about his birth time because there is one letter in which Prabhupada gives both his birth time and his rasi (Moon sign). Prabhupada in the letter states his birth as 4 PM and his rasi as Mithuna (Gemini). However if you calculate the chart in reality his rasi is Vrsabha (Taurus). Thus since Srila Prabhupada didn't know astrology and got his rasi mixed up then it follows that he also got his birth time wrong and Nalini Kanta feels that the actual birth time must be such that Dhanus (Sagittarius) must be rising.

The degree of Srila Prabhupada's Moon is 28TA06, very close to Gemini. At the time when Srila Prabhupada was born, and even today in Bengal, astrologers used panjikas (ephemerides) made according to siddhantas like Surya-siddhanta, Siddhanta Siromani, etc., without adding the bija correction that would give planetary positions that agreed with observable reality. When Bhatissiddhanta wrote his commentary on Surya-siddhanta he added bija corrections. Anyway this slack method of planetary calculation still goes on and it is documented by Markandeya Rsi Prabhu in his 1990 report to the Vaisnava Calendar Committee. The Moon's position is often calculated so erroneously in Bengal that even for calendars calculated for Bengal the ekadasis are wrong a significant percentage of the time. That means that they are off by several degrees for the Moon. (This is one of the main reasons that we don't rely on Bengali panjikas for our Vaisnava Calendar.) In the example Markandeya Rsi gives on pages 52-53 he compares all the tithis from Aug 15th to September 14th 1989 as calculated P.M. Bagchi and Lahiri. Bagchi is following the old inaccurate style of calculating without correction for observable reality. Markandeya Rsi says: "The difference is in the average more than two hours..." Individual days could diverge by as much as 4.5 hours and that was only in a sample space of one month. Other months may be even worse. Considering that the Moon moves quickly it is not difficult to see how, by using the old uncorrected method used by most astrologers in Prabhupada's days, that a 2 or 3 degree mistake in the position of the Moon could have occurred.

We now see how it is very possible for Srila Prabhupada to have been told by an old style astrologer using an unpurified Siddhanta method to come up with Mithuna as Prabhupada's rasi as opposed to Taurus. A mistake of only two degrees would place Prabhupada's Moon in Gemini. This disposes of the notion that Prabhupada didn't know his own time of birth because the rasi was different from modern up-to-date hi-tech computer calculations.

## Are There High and Low Class Signs?

What of the fact that Capricorn is low class and Sagittarius is high class? We can't have our Guru born in a low class sign!

First of all the notion that one sign is low class and another is high class is simply wrong. There are no low class or high class signs. The vices of a sign are simply its virtues carried to an extreme. We should not consider that Capricorn is low and Sagittarius is high. Sagittarius has its down side -religious hypocrisy, tactless, blunt, irresponsible, depending

totally on luck, know it all, sexual profligacy, aggressive, war like, spend thrift, foolish risks, restless, financial mismanagement, gambling, breaks promises, can't follow plans, undisciplined, waste a lot of energy, etc.

Capricorn on the positive side is the emblem of integrity. By that I mean that they must live their ideal, their most innermost thoughts and desires must become their public life, not something that can be done on the side. For example suppose someone had the inner desire to be a preacher in a spiritual mission, but they kept suppressing it and their mother convinced them to be a lawyer instead, while they really wanted to be a preacher. A highly developed Capricorn would have somehow arranged his life to do the preaching so that his deepest desire could be expressed in his public life. Aside from that Makara (Capricorn) lagna people are known for stability, patience, strong determination always leading to success, trustworthy, hard worker, honest, serious about what they do, responsible in carrying out his duties, forging ahead always keeping goal in view, never complains - keeps working till goal is accomplished, epitome of self-control, can apply himself to anything once his mind is set, astounding powers of concentration, diligent and good with detail work, charitable, loyal and trustworthy friend, never shirks his duties or responsibilities, very self-reliant and never expects too much from others, if someone helps him he will reciprocate and do his best to return the favor. These are typical positive Makara qualities. They don't sound so low class to me.

Where did the idea that Makara was low class and Dhanus was high class come from?

## Varnas

In Vedic astrology every thing imaginable is in the portfolio of one of either the planets, signs, houses, nakshatras, gunas, etc. Class refers to varnas. How then, are the four varnas assigned in astrology? They are assigned in two ways, by sign and by planet. The 12 signs are divided into four groups according to elements i.e. Fire, Water, Earth, and Air. Fire signs are Aries, Simha, and Dhanus. Earth are Taurus, Kanya, and Makara. Air signs are Mithuna, Libra, and Aquarius. And finally Water signs are Cancer, Scorpio, and Mina. By this designation Water signs represent Brahmanas, Fire-Ksatriyas, Earth-Vaisyas and Air-Sudras.

## Nalini's Classifications

At this point we should point that in Nalini Kanta's book pp. 11-13 he gives a classification of varnas which is wrong and goes against all the Jyotisa acaryas. The division I have given above is the standard division. As confirmed by Prasna Marga 15.142: "Pisces, Aries, Taurus and Gemini and their trines signify respectively Brahmins, Ksatriyas, Vaisyas and Sudras." For the signs and their trines mentioned above in Prasna Marga are Water, Fire, Earth and Air respectively.

Nalini Kanta's erroneous classification is as follows: Water-Brahmin, Fire-Ksatriya, Earth-Sudra, Air-Vaisya. By whatever classification Sagittarius is a Fire sign and thus rules over Ksatriyas. By Nalini's simplistic method all Sagittarius rising people should be Ksatriyas, and he would have Srila Prabhupada be one also.

## Planetary Varnas

The planets are also divided according to varna. (There are some differences among authorities for some of the classifications.) Jupiter and Venus are Brahmanas; Sun and Mars are Ksatriyas; Mercury and Moon are Vaisyas; Saturn is a Sudra; Rahu and Ketu represent Yavanas and Mlecchas.

These classifications are generally used in Prasna when trying to answer a question. For example in a cora prasna (question about theft) if the 6th lord is in a water sign and aspected by Jupiter or Venus you could suspect that the thief comes from the Brahmana community.

To simply assume that all persons born with Water signs as lagna are Brahmanas would be foolish in the extreme. That would mean that 25% of the present population are Brahmanas. (Pass the Kusa grass, please.) Aside from that Scorpio, a Water sign, has probably the most disagreeable reputation of all the signs, some of it deserved, but like all other signs it has its good side and bad side and a whole spectrum in between. Saddam Hussein, for example, has Scorpio very prominent in his chart, somehow this unsavory character doesn't fit my idea of what a Brahmana should be like.

Aside from all this we notice in Bhaktisiddhanta's chart that he has four planets in Capricorn! Does this mean that he is low class? He has a total of six of ten significators in Earth signs, which by definition of Nalini Kanta definitely puts him in the Sudra category. Doesn't quite sound like Bhaktisiddhanta. Not only that, but Saturn who in varna classification represents Sudras, is the main significator for Sannyasa. Obviously astrology is a bit more complicated than some people think. It requires a little discrimination and training to know when to apply different rules to various situations.

## Bhaktivinode and Vamanadeva

It gets worse. Bhaktivinode Thakura has his Moon in Capricorn. Those who know Vedic Astrology realize that next to the lagna the Moon is the most important element in the chart especially if the time of birth is unknown, as it is in the case of the Thakura. Then we also have Vamanadeva who appeared with Moon in Capricorn. The list goes on. In fact one of the most important members of our movement today, a dedicated disciple of Srila Prabhupada, staunch sannyasi for almost 20 years, leading book publisher, and preacher, etc. has Capricorn rising also. Not only that but his lagna lord and Venus are conjoined together in the dreaded 8th house! Now that we have disposed of the concept of the so-

called low class sign theory let us examine the idea of Jupiter in the 8th being an asura yoga.

## Asura Yoga

To recapitulate Nalini Kanta has said that:

“One chart had him with Capricorn rising, with exalted Saturn in the 10th and Jupiter in the 8th.” “Jupiter and Venus in the 8th creates an asura yoga or a combination for a demonic personality.” These are reasons cited for Prabhupada not having a Capricorn lagna.

Let us look at what standard texts say on the matter of Jupiter in the 8th house.

*Bhrgu Sutram* says:

“[mostly concerned with longevity]...Jupiter joined by a malefic, the native will be sinful...if Jupiter is in own sign or exalted he will be long-lived, free from diseases, a saintly person, learned and well versed in Vedas and Sastras.”

*Brhat Jataka*: “The native will be base.”

*Phaladipika*: “The native will be poor and will earn his livelihood by serving others. He will be long-lived but indulge in sinful deeds.”

*Camatkara Cintamani*: “Not live at home for long. He keeps poor health. He will go to heaven after death.”

There are many other texts but they say basically the same thing. It generally doesn't reflect good. This is because for the most part the explanations they give are very brief and to the point, as in the case of *Brhat Jataka*, without taking into consideration other factors. If they elaborate more we notice that if they take into consideration other factors. Jupiter then has the possibility of giving great benefit. Thus *Bhrgu Sutram* indicates that if Jupiter is strong in the 8th then: “if Jupiter is in own sign or exalted he will be long-lived, free from diseases>>a saintly person, learned and well versed in Vedas and Sastras.” And, *Camatkara* without conditions says: “He will go to heaven after death.”

So it doesn't seem to be that pandits were giving a blanket condemnation of Jupiter in the 8th as evil. In general the 8th is a dusthana or evil house, and Jupiter, the supreme benefic, if placed in the 8th, will destroy his good qualities so Jupiter in the 8th is to be avoided. But there are exceptions. What are those exceptions?

## Viparita Raja Yoga

The problem with such blanket statements is that they ignore the exceptions. In this case Nalini Kanta has ignored the concept of astrological yoga. In astrology certain combinations of planets either in combination of signs, houses, nakshatras, or planets will constitute a yoga which will give special results. It adds another dimension to astrology.

One of the yogas is called viparita raja yoga which I will now describe in detail. As already mentioned the 8th house is considered to be quite evil, its portfolio mainly ruling over death. There are other negative houses in the horoscope namely the 6th-sickness, enemies, obstacles, injuries, accidents, etc. And the 12th-loss, poverty, confusion, wandering aimlessly, self-destruction, insanity, imprisonment, etc.

Not only are the houses evil but so are the planets that rule the evil houses. Suppose down the street from where you lived was a saloon/brothel, doubtlessly an evil establishment. Do you doubt that the person who owned such a place would also be of immoral disposition?

Therefore wherever such evil planet goes he wreaks destruction. So what to do with the evil lords of the 6th, 8th, and 12th? The best place for them to be is to stay in one of these houses then they cause no harm but rather increase benefits. This is the idea of viparita raja yoga.

The strict definition is: the lords of 6th, 8th, and 12th should be related to each other either jointly or separately in any combination in any of the three houses. For example you could have all three together in one of the three houses. Or you could have lord of 6, and 8 in the 6, 8 or 12th (not all three have to be involved). Or the lord of the 12 in the 8th and the lord of the 6th in the 12. Or an exchange between the 8th and 6th lords. Or just one planet, say the 6th lord in the 12th. All these technically constitute viparita raja yoga. There is however a rider on this rule: there can be no other planets involved who are lords of good houses. Suppose for Pisces lagna you have Sun, Jupiter and Venus in the 12th. Then the Sun as 6th lord, and Venus as 8th conjoined in the 12th form viparita raja yoga, but because Jupiter is there and he is the lord of the lagna and the 10th, then this is not viparita raja yoga but rather a very destructive yoga. In this case Jupiter is assailed by two bad planets while in a weak position. So as long as there are no good lords in the combination then viparita raja yoga can be said to exist. This VRY is a very favorable one and will give different results depending on the planets and houses involved.

Now let us revert to Srila Prabhupada's chart. In his case he has Makara (Capricorn) lagna and in the 8th is Jupiter, Sun and Ketu. Jupiter is the lord of 12th and the Sun as the lord of the 8th is in his own house, the 8th. Thus, we have a perfect viparita raja yoga. The lords of 8th and 12th conjoined together in the 8th. Not only that but Jupiter is able to aspect the 12th house from this position and make its spiritual significations strong.

Even without the VRY Sun in the 8th is very powerful because it is a dictum of astrology that whenever a planet is posited in his own sign or aspects his own sign that sign (and house

which the sign rules) becomes very strong. So the Sun is bound to give good results. But what of Jupiter as 12th lord in the 8th? Here is the opinion of several authorities.

Parasara Muni:

“If the 12th lord is in the 8th, the native will always gain, will speak affably, will enjoy a medium span of life and be endowed with all good qualities.” *Brhat Parasara Hora Sastra* 24.140

Satyacarya:

“If the lord of the 12th house is placed in the 8th, the native will experience happiness and unhappiness in almost equal amounts. Benefic combinations cause auspicious results to happen. If there is combination with the lord of the 6th house, the period will prove to be extremely auspicious and cause good results to happen. Also, the effects will be modified by the nature of the planets associated with the lord of the 12th house.” *Satyajatakam* 4.12.8

Ramadayalu in his *Sanketanidhi* quotes Lomasa Rsi:

“When the lord of the 12th house occupies the 2nd or the 8th, the native’s devotion to Lord Krsna will be immense. He will be endowed with all good qualities and will speak kindly. He will be charitably disposed.” *Sanketanidhi* 6.98

B.V. Raman:

“The native will be rich and celebrated, will enjoy a luxurious life with many servants waiting on him. Gain through deaths and legacy is indicated. Interest in occult subjects and devoted to Lord Visnu, he will be righteous, famous and a gentle speaker being endowed with many good qualities of head and heart.” *How To Judge A Horoscope* Vol 2, pg 420.

What is strange is that in Nalini Kanta’s own book he says this on page 196:

“Lord of 12th in 8th-Only good words are used in texts describing this position, like devotion to God, charitable heart, kind speech, etc...”

Perhaps he should have read his own book before making pronouncements about Prabhupada’s chart.

In any case we can see that when we look a little deeper we see that the real picture unveils itself. That actually in the case of Capricorn lagna, to have Jupiter in the 8th house is not an asura yoga as Nalini Kanta claims, but rather a mahabhagavata yoga as confirmed by all great authorities and even strangely enough by Nalini Kanta himself. Unfortunately he didn’t apply this to Prabhupada’s chart.



## Ketu in the 8th

What of the fact that in Prabhupada's chart it is not only the Sun and Jupiter in the 8th but also Ketu?

Ketu like Rahu is a *chaya graha*, shadowy planet. Ketu doesn't really rule any signs so he owns no houses and thus he can not nullify the yoga. But because he is a *chaya graha* he can act as a catalyst and make it more powerful and also act as a conduit so the powers of Sun and Jupiter will act through him. Aside from this Ketu does add something to this yoga. Though he owns no houses Ketu does have a *karakatva*, namely *moksa karaka*. Ketu unlike Rahu has a very spiritual side to him and he is recognized as the significator of liberation (*moksa karaka*). And though the 8th has a generally bad reputation, on the good side (or when the bad side is destroyed) it is the house of mysteries, regeneration, occult knowledge, old and secret things that help in life, purification, devotion to God, control of the senses, mystic siddhis, revolution, knowledge of past and future births, etc.

So with the Sun placed in his own sign in the 8th house all these positive factors become strong. Jupiter conjoined Sun makes it even more powerful. And by adding Ketu it makes for a person who is completely from some other realm, detached from material existence. Ketu thus further emphasizes Srila Prabhupada's spiritual nature. This yoga in the 8th house actually reveals that we will never really understand Prabhupada's true identity. He appeared like an ordinary man, but that was a facade. He is inscrutable. He is a *siddha*. His plans were very deep and far reaching. Because of our nearness it is difficult for us to appreciate what he has done or to what extent he has changed the course of history. We are living at a very historical moment, people in the future will look back on Srila Prabhupada much as they do now on Mohammed or Christ, except that Prabhupada's contribution will be greater.

## Is the 10<sup>th</sup> House Bad?

Now we shall take up the objection that Srila Prabhupada couldn't have Makara lagna because then Saturn would be "the ascendant lord exalted in the tenth house (the house of artha or economic development)."

Nalini Kanta's argument, in this case, hinges on the 10th house being, "the house of artha or economic development." Is this the actual case?

We find in some books on astrology that the 12 houses of the chart are divided up equally between the *purusarthas* - dharma, artha, kama, and moksa. Thus the dharma houses are 1, 5, and 9th. The artha houses are 2, 6, 10. The kama houses are 3, 7, and 11. And the moksa houses are 4, 8, and 12.

The first comment we might make is that if Nalini insists that the 10th is an artha house then he should have no trouble accepting the 8th as a house of moksa! And thus not

complain about Jupiter being posited there. As we have shown, in Prabhupada's case Guru in the 8th is a part of viparita raja yoga and raises the quality of the chart several quanta.

Aside from this to simply designate the 10th as a house of artha is to miss the point of the 10th house. Each house has in its portfolio a wide variety of items and we shall soon delve into what the sastras say about the 10th house but before that let me give a bit of deeper analysis.

The 4th house in a natal chart represents the mind of the individual. It is the house of sukha-duhkha, happiness and distress. Whatever is conceived in the mind of the individual if it is to manifest must be acted upon. The house representing this action is the 10th. The 10th ultimately represents karma, in the sense of how a person will accomplish an action - by noble or base methods, to what extent they will be successful in their actions, will their actions bring them fame or infamy, etc. An epiphenomena of this will refer to a person's vocation or career, what they 'do' in life. Even saints and sadhus have a profession or career - they are preachers and servants of God. So to relegate the 10th to artha is to misunderstand the fundamental basis of the meaning of this house.

Now let us look at what ancient sages have said about the signification or karakatva of the 10th:

Parasara Muni: "Royalty (authority, the power to command), place, profession (livelihood), honor, father, living in foreign lands and debts are to be understood from the 10th house."  
*Parasara Hora Sastra* 11.11

Pandit Ojha has given a synopsis of the views of several ancient astrologers about the 10th<sup>3</sup>.

Vaidyanatha: (In addition to matters already stated) "the native's actions or activities, ornaments, sleep, agriculture, renunciation of worldly life and taking to asceticism, means of livelihood."

Ramadayalu in *Sanketanidhi*: "The backbone, trade and commerce, seal of authority, position, etc."

*Prasna Marga*: "Temples, the city; municipal, legislative or administrative council, rest houses where free lodging and boardings used to be provided (dharmasalas), slaves, all activity, authority, and support."

*Uttarakalamrta*: "Trade, depositing of a treasure, riding a horse [fancy vehicles], road or track for a journey, athletics, teaching, supremacy, fame, elders, talismans, and adopted son."

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<sup>3</sup> Ojha, pp. 111-112.

We can see from the evidence culled from respectable sources that the 10th is hardly just “the house of artha or economic development.” We see “renunciation of worldly life and taking to asceticism” and “teaching” among many other things.

In Prabhupada’s chart he has his lagna lord Saturn in deep exaltation in the 10th house. And we can’t forget the lord of the 10th house Venus, who is conjoined exalted Mercury, the lord of the 9th in the 9th. What does it mean? Well considering what we learned about the chart so far in regards to the 8th house we will have to keep that in mind when we look at the rest of the chart.

For Capricorn rising Saturn in the 10th in Libra means that the 1st and 2nd lord is very powerful in the 10th and indicates that, regardless of any other consideration, the person will rise to a very prominent position, will become very famous, will be an expert organizer and manager, will do many things for the upliftment of society, will be very expert in dealing with people, will be wealthy and expert in handling money, highly educated, knowledgeable of ancient sastras, speak convincingly and powerfully, be very self-reliant, keenly developed sense of justice, equal to all, equipoised, full of grace and culture. Also Saturn in this placement causes sasa mahapurusa yoga indicating a very great person.

I don’t think that anyone can doubt that, though Srila Prabhupada was a businessman in his purva asrama, he didn’t attain the height of success until he answered his true calling - that of a preacher for Caitanya Mahaprabhu. His creating and managing ISKCON and turning it into a world-wide mission are all understandable for a Makara lagna person who has Sani in the 10th.

What of Venus, the 10th lord in the 9th? As we mentioned, the 10th is for action. Saturn in the 10th indicate that he will work very hard himself. But Venus as 10th gives an indication of what the direction of action will be. Since Venus is the yoga karaka planet for Makara his placement is vital. Yoga karaka means the planet that can do most good for a particular lagna. For Makara and Kumbha that planet is Venus because he simultaneously owns a kendra and kona house, i.e. for Makara he rules the 5th and 10th, both very good houses. Thus he carries no blemish and can only do good, not evil.

Though Venus is nica (debilitated) in Virgo this blemish is cancelled twice by two nica-bhanga yogas: Jupiter in the 4th from Moon, and Mercury conjoined Venus.

According to Raman: “Lord of the 10th in the 9th makes the native a spiritual stalwart. He will be a beacon to spiritual seekers if Jupiter aspects the 10th lord. He follows the profession of a preacher, teacher or healer. The father of the native has a great influence over him. He will be a dutiful son and do many charitable deeds.”

Though in Prabhupada’s chart Jupiter doesn’t aspect Venus, Jupiter’s place can safely be replaced by exalted Mercury lord of the 9th in the 9th with Venus. This is because the function of Jupiter and the 9th house lord is the same.

In any case I think that it should be clear by now that to claim that having Sani exalted in the 10th makes a person a materialist interested only in economic development is a very shallow and incorrect understanding of the situation. One must look a little deeper to see the true picture.

## Mahadasas

Let us approach Prabhupada's chart from another angle. Let us look at the critical mahadasas that were in effect during his lifetime and see how they should act using the two different lagnas. (See also Ojha's comments about Prabhupada's chart in #6 above.)

Let us start with Jupiter mahadasa. If we take Dhanus lagna then we would have 1st, 4th, and 9th lord in the 9th. This should be one of great fortune or bhagya in which everything comes very easy, great wealth etc. No doubt there will be spiritual dimension but a very important attribute should be the ease in which everything proceeds. If things can't be easy and proceed beyond expectation in the period of Jupiter in the 9th with the 9th lord then it will never happen.

Satyacarya confirms this and says:

"If the lord of the lagna be placed in the 9th house with the lord of the 9th, [then during his period] the person will get wealth from property. He will worship deities and serve his father. He will become very rich and famous for his large scale charitable deeds."

*Satyajatakam* 4.3.15

Now if Jupiter is in the 8th involved in a VRY with the Sun then it will have a very different tenor. There will be struggle and difficulty because we are still dealing with the 8th and 12th lords but the great spiritual blossoming should take place during this time.

Satyacarya:

"If the lord of the 12th house is placed in the 8th, the native will experience happiness and unhappiness in almost equal amounts. Benefic combinations cause auspicious results to happen. If there is combination with the lord of the 6th house, the period will prove to be extremely auspicious and cause good results to happen. Also, the effects will be modified by the nature of the planets associated with the lord of the 12th house." *Satyajatakam* 4.12.8

Ramadayalu in his *Sanketanidhi* quotes Lomasa Rsi:

"When the lord of the 12th house occupies the 2nd or the 8th, the natives devotion to Lord Krsna will be immense. He will be endowed with all good qualities and will speak kindly. He will be charitably disposed." *Sanketanidhi* 6.98

For Srila Prabhupada his Jupiter mahadasa extended from Mar 1919 till Mar 1935. According to the *Lilamrita* this period was one of very mixed results on the material front with ups and downs. But it was a time of great spiritual fortune for this was the time when Srila Prabhupada met Srila Bhaktisiddhanta, was defeated by him, eventually took

initiation, associated with him and got his instructions. Totally in keeping with the views of Satyacarya and Ramadayaalu with regards to 8th house occupancy of Jupiter. But this is at variance for Jupiter in the 9th which should have been a time of great material acquisition.

Again for the Sani mahadasa from Mar 1935 till Mar 1954 we see discrepancy. If it had been Dhanus lagna then with Sani in the 11 and ucha we have a dhana yoga (great wealth yoga) as 2nd lord is exalted in the 11th, giving great wealth and influence. During this time, I think that no one would say Prabhupada was having excess money. Rather with Makara lagna and Saturn in the 10th he was steadily progressing in fulfilling his destiny as a preacher. By writing and publishing, he was focusing on his calling. This is the focal point of the 10th. As Saturn was in nica-amsa it indicates that problems with wife increased leading to renunciation.

In Mercury period Mar 1954 to Mar 1971 if it had been Dhanus lagna then Mercury would have saddled with Venus malefic lord of 6th and 11th. Being in 11th is good but most don't know that the 11th lord is quite baneful. That is why for Aries, Saturn is not favorable even though owning the 10th. In any case Venus rules evil 6th and baneful 11th so he would have no doubt marred the effect of Mercury in the 10th. But if we have a Makara lagna then this is a powerful raja yoga as the Venus is the yoga karaka and Mercury is the lord of the 9th exalted in the 9th. Venus as yoga karaka can only boost Mercury, not drag him down. The reality also bears fruit. It was during the Budha mahadasa that Prabhupada came to the USA and established ISKCON on a very solid footing. Books, the emblem of Mercury, became the basis of this movement.

In Ketu mahadasa from Mar 1971 to Mar 1978 we again get two very different results. This of course was the Maraka period for Srila Prabhupada, the time he left his body.

If it had been Sagittarius lagna as promoted by Nalini Kanta then with Ketu conjoined the 1, 4, and 9th lords in the 9th house there is no hint of death. Rather Ketu should just act as a catalyst for the raja yoga that this forms for we have conjoined the lord of two kendras with the lord of a kona in the best kona. For as Ojha says:

“It is good to have Rahu conjoined with a planet and particularly so if (i) Rahu is in an angle with the lord of a trine, (ii) Rahu is in a trine with the lord of an angle, (iii) in any other house with a benefic, (iv) in the 3, 6, or 11, with a malefic or benefic. This applies to Ketu also.”<sup>4</sup>

In this case as already pointed out Ketu fills these conditions exceedingly well. So we should expect great material good fortune, and piety etc., but not death.

If we take Makara lagna then Ketu focuses the effects of the VRY in the 8th which we have already noted is one of great devotion to Lord Krsna and great success in all preaching activities associated with Krsna. It is the time when ISKCON really took off and book

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<sup>4</sup> Ibid., pp. 172.

writing, publishing and distribution were at all time highs. Prabhupada used to say that his writing was his ecstasy. So Ketu very well satisfies a time of great spiritual enthusiasm and success. But does Ketu have marakatva, the ability to inflict death?

It is obvious that he does. He is in the 8th house with the 12th lord (end of life, and next life) and the 8th lord of death itself. One need not look much further to see the maraka qualities of this configuration.

The end of life came in holy place signified by Guru in the 8th, under very spiritual conditions with the chanting of the holy name.

## Compatibility of Bhaktisiddhanta and Srila Prabhupada

As another confirmation of Prabhupada having a Makara lagna let us consider the compatibility of these two great souls from an astrological perspective. Compatibility can be done for any two or more people, not just for marriage. There must have been some special reason why these two great personalities were so much in tune with each other. It will not be difficult to point out the reasons from the astrological side.

With Makara lagna Prabhupada's lagna is in the 7th from that of his guru Srila Bhaktisiddhanta. This is a classical combination found in any solid: marriage, friendship, partnership, student-teacher relationship, etc.

Prabhupada's lagna conjoins 4 of Srila Bhaktisiddhanta's planets. This shows similar mentality and goals. Also Srila Bhaktisiddhanta's Jupiter very closely aspects Prabhupada's ascendant. It is often found that in a good parent-child or student-teacher relationship the superior party has his Jupiter in such positions.

Like Srila Bhaktisiddhanta, Prabhupada has the majority of significators in earth signs. Six for Bhaktisiddhanta and five for Prabhupada.

This close matching of the two great souls only exists if Prabhupada has his lagna in Makara. It fails if it is in Dhanus.

## Conclusion

In this short essay we have discussed the combinations for Parivraja yoga. We have given an example in the case of Bhaktisiddhanta Sarasvati Maharaja. We have also taken up the chart of Srila Prabhupada and analyzed it in regards to its true lagna which brings out the spiritual quality of Srila Prabhupada. This is an example of how we would rectify a chart. We also compared the horoscopes of these two great saints and sannyasis giving an example of synastry.

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